

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. II.

## FOREIGN INTELLIGENCE.

In our first number, we gave a summary of the Missionary Stations, and Missionaries throughout the world, which was drawn up in 1816. The following list and observations, from the Missionary Register of a later date, evinces the growing prosperity of the Missionary cause;—and as this cause is inseparably connected with the universal spread of the gospel—an object which lies near the heart of every Christian, and is the burden of his prayers, we are persuaded that no information is more interesting—none more animating. In order therefore to make our readers acquainted with the progress of the Redeemer's Kingdom on earth as extensively as it is in our power, we are induced to publish the following

### ALPHABETICAL LIST

OF PROTESTANT MISSIONARY STATIONS  
AND MISSIONARIES THROUGHOUT  
THE WORLD.

#### *Introductory Remarks.*

For the facility of reference, we have adopted the alphabetical order. Notices are given, wherever they could be obtained, of the state of each mission. These notices are taken, as much as possible, from the Reports of the respective Societies; and have been collected with much labour, and carried up to the very time of printing: though errors and omissions will doubtless be found in such a numerous collection of facts brought together within the limited time allowed by a periodical work. Before we Proceed to the list, we beg to call the attention of our readers to some introductory remarks, derived from a view of the present state of the missionary world.

#### NUMBER OF STATIONS.

It appears, from the following list, that the number of stations amounts to about *one hundred and fifty*. These

include all the stations formed by protestant Christians among the heathen, with the view of introducing civilization, educating the young and ignorant, distributing the Scriptures and other Books, and preaching the Gospel.

Beside the stations among the heathen, enumerated in the following list, several societies, as we remarked last year, maintain missionaries and schoolmasters, chiefly in British America. Of these, the Society for Propagating the Gospel has nearly eighty; the Wesleyan Society about thirty-five; and the London Missionary Society, five.

#### NUMBER OF PERSONS EMPLOYED.

Exclusive of many wives and children who are dependant upon them, these amount to about *three hundred and sixty*. This number includes all the various descriptions of Christian laborers, whether Settlers, Schoolmasters, Catechists, Scripture Readers, or Missionaries; and men of different countries, whether Europeans or natives.

We are rejoiced to be able to assure our readers, that, in the *hundred English Clergymen*, of whom we spoke last year, as *foreign Chaplains*, there has been a great increase of missionary zeal; and we earnestly hope, and pray, that we may be enabled to make the same report every year, until the whole body, like some of its honourable members whose names are familiar to our readers, shall stand forward, as emulating the devotedness and wisdom of the Browns, the Buchanans, and the Martyns, of other days.

But how inadequate is this number to the great work in which we are engaged! Six, or seven, or eight hundred millions of men committed to the care

of so small a number!—not a Christian teacher to a million!

#### CHARACTER OF MISSIONARIES.

Yet we cannot but remark, that the efficiency of our laborers is not to be estimated by their mere numbers.

Not a few of the present race of Missionaries emulate the virtues of the best of their predecessors, and are the happiness and honor of the bodies to which they belong; and many more are devoting, with all simplicity, the talents entrusted to them, to the honor of their Lord:—but there are some of less weight of character.

We do not speak of those shades and gradations of character which are inevitable in such a body of men; nor of that variety of talents which the great Householder commits, for wise purposes, to his servants: but we speak of those imperfections which have, in different degrees, disappointed the reasonable expectations of the Societies by whom such persons have been prepared and sent forth, at a great charge on public charity.

It may be beneficial to trace the operations of a mind of this description, in offering itself to the missionary service. An honest zeal springs up in a man newly awakened to feel his own obligations to redeeming mercy, to communicate the knowledge of salvation to others. Missionary sermons, or meetings, or publications, awaken his attention to the awful state of the heathen world---he offers himself to this service---he persuades himself that he is sincere; and he really is sincere—prudent counsellors advise him to much prayer, self-examination, and a diligent study of the missionary work and its difficulties, with his own fitness for the labor; and they give him faithful intimations of his own judgment respecting him—these may happen to be somewhat humbling, and he receives a little check in his view of himself; but he goes to his preparatory work under the strong bias of a new-kindled zeal, with little real self-suspicion, and with little actual discernment of motives; and his conclusions

are, of course, favorable to his wishes—he perseveres, and prevails; and, at length, sets forth on his high errand, not to teach, alas! so much as to learn!—to learn that he has deceived himself, and misled others; that he is not sufficiently dead to the world; that he is unreasonably careful about his conveniences and comforts; that he cannot deny his whole self; that he cannot, in lowliness of mind, esteem others better than himself; that he cannot keep his eye off his own things, to look with kind consideration and strict impartiality on the things of others; that he cannot lie at the feet of his Master, and at the feet of his brethren, for his Master's sake:—he learns somewhat of these painful lessons before he reaches the heathen shores, and when he enters on his work, still he has much to learn, before he can effectually teach:—he counted little, in theory and at home, of privations, and difficulties, and opposition, and enmity, and strange manners, and new modes of thinking, and prejudices, and dulness, and disappointments: he read of all these, and thought lightly of them; but he has now to learn that he is come to this arduous work inadequately prepared; that, as he knew but little of himself, so he knows but little of those among whom he is to live; that he wants that good sense, that intelligence, that self-command, that unwearied patience, that condescending kindness, and that knowledge of the heart, which are absolutely requisite to the full discharge of his high calling. And well will it be for him, if he discern this; and if, feeling his own deficiencies, he go humbly to his heavenly Master, and diligently learn, that he may be enabled well to occupy such talents as may have been entrusted to him in teaching others. The wisest and best of our missionaries must learn in this way: but they know this; and their good sense, and their diligent study of their own hearts and of mankind, have prepared them to learn with rapidity, when on heathen ground, the best methods of commending their message to the men a-



among whom they are to live :—while others will give way to discontent, and peevishness, and selfishness ; and will grow listless, and, ultimately, unless divine mercy arrest their progress, utterly unprofitable in the great work which they have undertaken.

We have no pleasure in drawing such a sketch of human infirmities ; and rejoice to believe, that but a few, in any considerable degree, answer to this picture ; but we sincerely hope that this statement of facts, which in various measures, have too often occurred, may act as a caution to those who are purposing to offer themselves to this service.

We know the difficulties under which the different Societies labor, in their judgment of candidates. Where there are apparent integrity, and piety, and zeal, there is yet sometimes an absence of decided *missionary talent* ; and, where there are talent, and even sincerity, there is too often a want of *the missionary soul* : there is not seldom, a moderate portion of various missionary virtues, which together form a character that you cannot disapprove, and are reluctant to reject ; but there is an absence of those decided and positive *missionary gifts and graces*, which would lead you to send such an one forth with confidence and joy.

We would not be supposed to undervalue men of an heavenly character, though not of a superior mind. No ! such men by their humility, their faith, their love, and their prayers—by their readiness of service, and unwearied kindness of spirit—are the stay and comfort of their brethren : they conciliate and win the native mind ; and they call down the blessing of their Lord on the undertaking in which they are engaged.

But perhaps, Christians have failed here in the great duty of prayer. The devoted missionary is the greatest character in the church of Christ : all the mere dignities of outward station sink before the grandeur of his mind and purpose. But the greatest of all human missionaries was specially pre-

pared and trained for his arduous service ; and the more we study the history of those men who have most fully imbibed his spirit and imitated his labors, the more clearly shall we discern the providential and gracious influence which guided them, from their earliest years. The true missionary must be a man peculiarly called and prepared of Him, *who divideth to every man severally as he will.*

Let us then, Christians, in all our prayers for the success of missions, never fail to beseech *the Lord of the harvest, that he would send forth laborers into his harvest !*—that he would graciously prepare, from their youthful years, by the leadings of his providence and the influences of his Holy Spirit, able and devoted servants, for the advancement of his kingdom in the world.

Oh, how does the heart cling to the name and deeds of such men of God ! We need not point out these *Christian Heroes*. Every Society actively engaged in promoting the knowledge of Christ in the world is blessed with such men. May every returning year multiply their number manifold !

*(To be continued,)*

## DOMESTIC INTELLIGENCE.

AMERICAN BIBLE SOCIETY.

*First annual Report, May 8th, 1817.*

The Managers of the American Bible Society, desire with thankfulness to recognize the hand of their God, which has been good upon the Institution throughout the first year of its existence. The harmony, cordiality, and forbearance, displayed in the proceedings of the Convention who formed it, afforded satisfactory evidence of the Divine approbation, and a sure pledge of the Divine blessing upon its future fate. Many who had doubted of the practicability of the plan, yielded to the pleasing conviction that they were mistaken, and joined with those who had never doubted on the subject, in cherishing the hope, that the National Institution would realize the most sanguine expectations of its ultimate

prosperity. Its formation was hailed as a great and glorious era in the history of our country, and its means of accomplishing the all-important end of its formation have been increased with more than ordinary rapidity.

The Managers feel it their duty to state, that the plan of such an institution was first suggested by the British and Foreign Bible Society, to the Philadelphia Bible Society. No measures, however, were adopted to attempt its execution, until the New-Jersey Bible Society undertook the experiment.—Although baffled in their first effort, their worthy President, acting in conformity to their wishes, persevered in the good work, and finally succeeded. Called by the unanimous voice of the Managers to the Presidency of the National Institution, he is in the decline of life, enjoying that pleasure which springs from his work of faith and labour of love, thus far owned of God, and promising the highest and most lasting blessings to this Western Continent.

The Managers, in entering on the duties of their responsible office, felt that their first exertions ought to be directed towards the procurement of well executed stereotype plates, for the accommodation of large districts of the American Continent. They, accordingly, at an early period, contracted for three sets of stereotype plates in octavo, and three in duodecimo. The octavo sets have all been delivered at the Depository; and measures have been adopted to make them as correct as possible before they are used. The duodecimos will be finished in the month of June ensuing; one of which they have resolved to locate in Lexington, (Kentucky,) under the direction of the Kentucky Bible Society.

As they were not in a capacity to print Bibles, having no plates of their own, they declined answering the various applications for Bibles which they received from Auxiliary Societies. They thought that it would be inexpedient to become the purchasers of Bibles for these Auxiliaries; and,

therefore, in those cases where monies were sent with the express stipulation that Bibles to the amount should be returned, they resolved, if required, to pay over the same to the Societies which sent them; or to pay over the whole, or any part of them, to the New-York Bible Society, who would furnish the Auxiliaries with the required number of Bibles.

They were, however, soon enabled by the munificent liberality of the New-York, and the New-York Auxiliary, Bible Societies, to supply their Auxiliaries. Those Societies presented them with a set of stereotype plates of the duodecimo size, and brevier type; in consequence of which donation, 10,000 copies, according to their direction, have been printed; of which about 6000 have been sold and distributed. They have lately ordered 2,500 copies to be printed from the octavo plates, and 7,500 from the duodecimo plates.

In establishing the prices at which Bibles were to be sold, the Board of Managers considered it a duty to make a difference between such Societies and individuals as are Auxiliary to, and Members of, the National Institution, and such as are not; and therefore adopted the following Rule:

“That to the cost of the paper, press-work, and binding of the Bibles printed for the Society from the Stereotype plates, five per cent. be added for interest, insurance, and wear of said plates; which aggregate amount shall be considered the cost of the Bibles; and that these Bibles shall be sold at said cost price to all Bible Societies who do not contribute to the funds of this Institution; and that the said amount of five per cent. shall be deducted from said cost price, on all Bibles sold to Auxiliaries, and such other Societies as contribute to the funds of this Institution.”

Applications having been made at an early period, from different parts of the United States, for New Testaments, the Managers took the subject of printing and circulating the New, apart from the Old, Testament, into



their consideration. After mature deliberation, they resolved, that for the present it was inexpedient for them to do this in the English language.

As the necessary expenses of carrying into effect the vast design of the National Institution were great, the Managers felt it their duty to adopt such measures as promised a supply of their wants. They appointed a Committee in each ward of the City of New-York, to collect subscriptions; and directed a Circular Letter to be sent to every Minister of the various denominations of Christians in the United States, requesting a congregational collection in their aid—as also a Circular to the different Bible Societies who had not united with the National Institution, soliciting aid; and one to influential men in different parts of the United States, calling upon them to come forward in the good work, and enclosing a plan for an Auxiliary Society, and Branch Associations. They cannot, at present, state the degree of success which has attended their applications. There is no doubt but many Ministers have been omitted, not intentionally, but from want of information. So soon as they are known, application will be made to them.

The Managers are happy to state, that the following Societies, in existence previous to the formation of the American Bible Society, have become Auxiliary, viz.

The New-York Bible Society, May 15; Newark do. May 21; New-York Auxiliary, do. May 24; West Chester County, do. May 27; Albany do. May 27; Rensselaer County do. (N. Y.) May 29; Orange County, do. (N. Y.) June 11; Otsego County, do. (N. Y.) June 13; Female, do. of Carlisle, (Penn.) June —; Norfolk, do. (Vir.) June 18; Delaware County, do. (N. Y.) July 10; Saratoga County, do. (N. Y.) July 10; Bible Society of Delaware, (State of Delaware,) July 25; Union College Bible Society, (N. Y.) July 29; Georgia, do. August 3; Virginia, do. August 6; Petersburg, do. (Vir.) August

16; Burlington Female, do. (N. J.) August 19; Beaufort, do. (South Carolina,) August 21; Female do. of Mill Creek, (Ohio,) August 25; New Jersey, do. August 28; Hampden, do. (Massachusetts,) August 29; Bible Society of Greene County, (New York,) September 10; Fairfield County Bible Society, (Connecticut,) September 17; Cincinnati Miami do. (Ohio) —; New-hampshire, do. September 18; Bible Society of Massachusetts, September 26; Bible Society of Nassau Hall, (N. J.) September —; Scioto Bible Society, (Ohio,) October 17; Female do. of Poughkeepsie, (New-York) October 21; Female do of Boston and its vicinity, October 24; Bible Society of Salem and vicinity, (Mass.) November 6; Female do of Newark, (New-Jersey,) November 7; Bible Society of Maine, November 24; do. of District of Columbia, November 25; Oneida Bible Society, (New-York,) January 15; Essex do. do. —; Merimack, do. (Massachusetts,) —; Bible Society of Frederick, (Virginia,) February —; Washington Bible Society, (New-York,) February —; Fauquier do. (Virginia) February —; Pittsburgh do. (Pennsylvania,) —; Bible Society of Lynchburgh, (Virginia) March 28.

The following Societies have been formed as Auxiliaries to the National Institution, viz.

New-York Female Auxiliary Bible Society, May 11; Albany do. June 3; Rockland Auxiliary do. (New-York,) June 4; American Bible Society of Young Men, New-Brunswick, (New-Jersey,) June 4; Juvenile Female Bible Society of Elizabeth-Town, (New-Jersey,) June 6; Female Auxiliary do. of Elizabeth-Town, (New Jersey,) June 8; Elizabeth-Town Auxiliary do. (New-Jersey,) June 8; Hampshire Bible Society, (Massachusetts,) June 10; Gloucester do. (New-Jersey,) June —; Fayetteville do. (North-Carolina,) August 9; Female Auxiliary do. of Courtland County, (New-York,) August 13; Bible Society of Westfield, (New-Jersey,) August 22; Cortland Auxiliary do. (New-York,) August 27

Amity Female do. (Orange county, New-York,) September 2; Bardstown Bible Society, (Kentucky,) September 20; Kentucky do. September 27; Albemarle and Orange do. (Virginia) October 2; Auxiliary Bible Society of Red Hook and Rhinebeck, (N. Y.) October 21; Fishkill Auxiliary do. (New-York,) October 23; Green's Farms Auxiliary Female do. (Connecticut,) October 30; Female Bible Society of Cincinnati, (Ohio,) October 31; Female do of Kingston, (New-York, — —; Delaware County do. (Pennsylvania,) October 24; Benson Young Ladies' Bible Society, November 15; Ulster County Bible Society, (New-York,) November 30; Seneca do. (New York,) November —; Female do. of New-Haven, (Connecticut) — —; Bible Society of the Town of Bergen, (New-Jersey,) — —; Detroit do. (Michigan Ter.) November 26; Rahway Female do. (New-Jersey,) — —; Lexington do (Virginia,) — —; Madison County do. (New-York,) November —; Auxiliary do. of Montgomery County, (New-York,) November 31; Bloomfield do. (New-Jersey) January 1, 1817; Broome County do. (N. Y.) January —; Steuben County do. (New-York,) January —; Roxborough do. (Pennsylvania,) February —; Branch Society of the Town of New Bedford, (Mass.) February —; Ontario County do. (New-York,) — —; Marine do. of New-York, — —; Cumberland County do. (Pennsylvania,) April 2.

There is reason to believe that there are more societies Auxiliary to the National Institution; but the Managers have received no official account of them. They requested, in the statement published December 17, 1816, every Society becoming Auxiliary, "so soon as convenient, to give official information of the same to one of the officers of the Board, particularly noting the time when the connexion was formed." They now repeat the request, with the distinct information, that the organ of communication in this matter, is the Secretary for Domestic Correspondence.

The Long-Island Bible and Common Prayer-Book Society has so altered its Constitution, as to aid the Managers in translating and publishing the Scriptures, without note or comment, in foreign languages.

The following Societies, without becoming Auxiliary to the National Institution, have expressed their approbation of the same by the following donations, viz.

Philadelphia Female Bible Society, 500 dollars; Long-Island do. \$200; Stanton do. (Virginia) \$200; Middlebury Female do. \$90; Charleston, (S. C.) do. 500 dolls.; Cumberland County do. (N. J.) 50 dolls.

Other Societies, not Bible Societies, have made donations, of which an account will be found in the Report of the Treasurer.

From this account of the Societies, who either have become Auxiliaries, or cordially approve of the National Institution, it appears evident, that a very large proportion of the talent, respectability of character, and influence in political society, is engaged in befriending its design, and securing its permanency. From letters received by the Board, there is no doubt other Societies already in existence will accede, and new ones be formed; and the time cannot be far distant, when in every part of these United States, the American Bible Society will have Auxiliaries. This event is most devoutly desired, to secure the circulation of the Scriptures throughout our country, with the best prospect of success.

The Managers feel it not merely a duty, but a gratification, to state, that the following congregations, or individuals of congregations, have made their Pastors *Members for life* of the "AMERICAN BIBLE SOCIETY"

The Presbyterian Congregation in Princeton, New-Jersey, for the Rev. W. Schenck,

Several members of the Rev Edward Payson's Society, Portland, Maine.

Several Young persons of the Rev.



Isaac Knapp's Parish, Westfield, Massachusetts.

Female Bible Society of Colchester, Connecticut, for their Pastor, the Rev. S. Cone.

Mrs. Sally Daggett, for the Rev. William Bonney, New-Canaan, Connecticut.

Several ladies of Middletown, Connecticut, for the Rev. Chauncy A. Goodrich.

Presbyterian Congregation of Bethlehem, County of Orange, for the Rev. Artemas Dean.

Female Bible and Tract Society, Buffalo, for the Rev. Miles P. Squier.

The Third Presbyterian Church and Society in Hartford, (Conn.) for Dr. Perkins.

The Congregational Church in Hadley, (Mass.) for the Rev. Mr. Woodbridge.

Female Beneficent Society, Windham, (Con.) for the Rev. Cornelius B. Everett.

Several ladies of New London, (Con.) for the Rev. Abel N'Euen.

Several ladies of Westborough, (Mass.) for the Rev. Elisha Rockwood.

A friend (of Wethersfield, Con.) for the Rev. Caleb I. Tenney.

Ladies of the first Congregational Society, New-Haven, (Con.) for the Rev. Nathaniel W. Taylor.

Ladies of the Congregational United Society, New-Haven, (Con.) for the Rev. Samuel Merwin.

Female Charitable Society of Great Barrington, (Mass.) for the Rev. Elijah Wheeler.

A friend in Salem, (Mass.) for the Rev. Thomas Carlile.

A number of Ladies of the first Congregational Society in Charlestown, (Mass.) for the Rev Dr. Morse.

A number of his parishoners in Pelham, (New-Hampshire) for the Rev. John H. Church.

The Branch Bible Society of Milford, (Con.) for the Rev. Messrs. Beza-leel Pinneo, Pastor of the First Church, and Erastus Scranton, Pastor of the Church in North Milford.

A number of ladies belonging to the

United Congregations of Zanesville and Putnam, (Ohio) for the Rev. James Culbertson.

A number of ladies of Salem, (Mass.) for the Rev. B. Emmerson.

Several gentlemen and ladies of Greenwich, (Con.) for the Rev. Dr. Isaac Lewis.

Several ladies in Stonington, (Con.) for the Rev. Ira Hart.

Several ladies of the Congregational Society of Middle Spring, of Franklin and Cumberland Counties, (Penn.) for the Rev. John Moody.

Several members of the Presbyterian Congregation at Catskill, for the Rev. Dr. David Porter.

A number of females of the Presbyterian Church in Cedar-Street, New-York, have made the Rev. Dr. Romeyn Director for life.

The Managers hope that the good examples which has thus been set, will be followed by all the Christian societies in our land. They will thus add, not only to the funds of the National Institution, but to the satisfaction and respectability of their Pastors.

It would be an act of injustice to that sex who contribute so essentially to the relief of our cares, whilst they heighten our purest pleasures, not to notice, in a prominent manner, their active benevolence in aid of the Society, not only in forming Auxiliaries, but also in constituting, in so many places, their Pastors Members for life. They thus manifest the sense which they cherish of their obligations to that holy volume, whose truths have elevated them in Christian lands to their just and all-important station in society, and qualified them to perform the duties of that station with honour and success.

The Managers have directed their attention, also, to the translation of the Scriptures into the Indian languages of our country, and the publication of the Spanish New-Testament, and of the Scriptures, in the French.

The first was brought before them by the donation of certain documents on this subject from the New-York Missionary Society, which they had

collected with a view ultimately to undertake the work. These documents are put into the hands of a Committee, to examine and report thereon.

As to the publication of the Spanish New-Testament, it was deemed inexpedient, for the present, to attempt it. The Managers, however, cherish the pleasing expectation, that in due time they will be able to accomplish the publication of the entire Scriptures in the Spanish and Portuguese Languages, for the use of the inhabitants of South America.

With respect to the French Bible, the Managers have had their duty plainly marked out to them by the finger of Divine Providence. They have accepted of the offer of the British and Foreign Bible Society, to receive, as part of their donation, in lieu of money, a set of stereotype plates, duodecimo, of the French Bible, which, when received, will enable them to furnish the public with a supply of French Bibles.

They have, moreover, received from the New-York Bible Society, who are not weary in their acts of liberality to the National Institution, all the copies in sheets of the French Bible in their possession, amounting to about 1000.

The Managers have ordered 200 Gaelic, and 200 German Bibles, to be transmitted to them from England.—Whenever they find that a greater number is wanted, they will not fail to procure the necessary supply.

The Managers consider it a duty to express their gratitude to the Governors of the New-York Hospital, and also to the Mayor of the city of New-York, for their kindness, promptly tendered, in granting them the use of the rooms in which for some time they transacted business. They are at present accommodated in the New-York Institution by the Historical Society: and they cannot deny themselves the pleasure of stating, that several Printers have volunteered to publish, gratuitously, any Communications which the Board may deem necessary to make to the public.

As inquiries from different parts of the country were made on some points of importance, the Managers thought it proper, to remove the difficulties which existed in the minds of many persons against a union with the American Bible Society, to publish, towards the close of the last year, the following information on those points, viz :

1. That every Auxiliary Society must determine for itself, what is their surplus revenue after supplying their own wants ; but that funds, when given, are at the sole disposal of the Managers. They will, however, thankfully receive recommendations as to the best way of disposing of the surplus revenue of any Auxiliary, reserving to themselves the right of adopting or rejecting the recommendation.

2. As to the interpretation which each Auxiliary Society has a right of giving as to the extent of their wants the Managers respectfully suggest the propriety of each Auxiliary confining itself to its natural bounds. Unless this be done, one Auxiliary may interfere with another, and thus, while one district is doubly supplied, another may be left destitute.

3. It is distinctly understood by the Board, that every society becoming Auxiliary has a right of withdrawing from the connexion when it sees fit so to do.

4. In conducting the business of the Board, the most scrupulous attention is paid to the diversity of denomination which exists among Christians. The meetings are opened with reading a chapter of the Bible selected by the presiding officer, and no other religious exercises are performed. The Managers are deeply sensible that they superintend the concerns, not of a party, but of the whole body of Christians, who are united in the National Institution for the sole purpose of distributing the Bible without note or comment.

As one of the principal object of the American Bible Society, is to supply the great districts of the American Continent with well-executed stereotype plates for printing the Bible, the



Managers request that Bible Societies, in different parts of the country, would send such information as may enable them to determine in what places the unappropriated plates may be located to the best advantage.

The Managers have commenced a collection of Bibles, especially of the earlier editions, in every language, the successful progress of which must chiefly depend on public liberality.

For the purpose of facilitating the business of the Society, the Board have appointed a Standing Committee of Five Members, who have in charge all the property and effects belonging to the Society, except the funds in the hands of the Treasurer. They are empowered to superintend and direct all the affairs and concerns of the Society, during the recess of the Board of Managers: and for these purposes, to enter into all necessary contracts, to give orders for the delivery of Bibles, and orders on the Treasurer for the payment of all monies. It is made their duty to keep a Book of Minutes, in which are to be regularly entered all their transactions; which book must be produced to the Board of Managers at every meeting.

Among the first measures adopted by the Managers, was to make an official communication to the British and Foreign Bible Society, of the formation of the American Bible Society. The Secretary for Foreign Correspondence, who was on the eve of embarking for Great Britain, was requested, if circumstances would permit, to wait on the Committee of the British and Foreign Bible Society, and respectfully assure the Committee, "that it will ever afford this Society very sincere pleasure to co-operate in those plans of Christian benevolence which have rendered the British and Foreign Bible Society a blessing to the world."

The worthy President of our Society had, however, anticipated the wishes of the Board; and, through him, the Committee communicated their satisfaction at the event, and a donation of £500 sterling, which was ac-

cepted with suitable acknowledgments to that Society. Since that time, the Committee, with their accustomed and honourable liberality, have presented to the Society a set of the Versions of Scriptures printed by them, and also several sets of their Reports. In doing this, they have anticipated the wish of the Board of Managers, who had forwarded an order for the same.

In consequence of the necessary absence of the Secretary for Foreign Correspondence on account of his health, no correspondence has been opened with other Foreign Societies. The President however, addressed a letter to the Russian Bible Society, which has been honoured with an answer of congratulation and wishes for our prosperity. A letter has also been received from the Hamburgh and Altona Bible Society, of the same description, soliciting a correspondence with us.

The Managers have thus given a plain narrative of their proceedings, for the information of the Society. It will be readily perceived that their situation was not merely novel, but in the highest degree difficult. They had no experience, and yet the public expected great things. Every part of the machine which they were directed to superintend was new and untried. Its operations, however, have thus far succeeded, and afford conclusive evidence of its capability for far more extensive usefulness to our common country.

The Managers did not feel themselves warranted at first to afford monied aid, or even Bibles, to those Auxiliaries who applied for both.— Their plans to be accomplished, they knew would involve them in heavy expense; and they could not with certainty calculate upon a surplus of funds. Such, however, has been the rapid and increasing augmentation of their means, that they have been induced to afford the following gratuitous supply of Bibles, to auxiliaries whose wants were great and pressing.

East Tennessee Bible Society, 500 Bibles; Steuben County (New York) Bible Society, 100; Essex County (New-York) Bible Society, 100.

So soon as their present engagements will permit, and the liberality of the American people shall furnish them with the means, they will cheerfully become almoners, in money as well as Bibles, to all such destitute parts, at home and abroad, as may require the one or the other. Thus far they have endeavored to discharge their duties, not only faithfully but intelligently, so as to ensure the approbation of the Society and the Public.

The Managers cannot conclude their Report, without observing, that the origin, increase, and success of Bible Societies, constitute one of the most remarkable events of the day in which we live. God has been pleased to make the people of Great Britain the instrument of forming, maturing, cherishing, and constantly and substantially aiding, these Societies, not only within her own territories, but throughout the world. Greater honour has never been conferred upon any people, since the sceptre departed from Judah, and the Law-giver from between his feet. Not to pay a tribute of respect to them on an occasion like the present, would be ungrateful; and to pay a smaller tribute than this, would discover a criminal disregard to the work of the Lord and the operation of his hand. To honour those whom God honours, is both a Christian privilege and duty. Of the founders and patrons of the British and Foreign Bible Society—a Society pre-eminent in the felicity of its design and the grandeur of its plans—when they are gone down to the grave, posterity will say, in the language of an eminent statesman and orator of antiquity, “Bestowing their lives on the public, they have every one received a praise that will never decay, a sepulchre that will always be most illustrious;—not that in which their bones lie mouldering, but that in which their fame is preserved, to be on every occasion, when honour is the employ of either word or act, eternal-

ly remembered.” No glory is comparable to that of doing good to our fellow-men: and of all the various kinds of good that we can do to each other, none is comparable to that which has a respect directly to the benefit of the spiritual estate of mankind. This is to do them good in the life which now is, by securing to them eternal good in the life which is to come. Such is the high and holy aim of Bible Societies in every part of our world, who, following in the track of the illustrious Parent Institution, guided by her experience, and quickened by her example, are depositing the seeds of truth among the nations to whom they have access, with the confident hope that the Lord will cause it to spring up and bear fruit to his own glory, and the salvation of myriads of our fallen race. The word has gone out of His mouth who cannot lie, that in every place incense shall be offered unto his name, and a pure offering; and the zeal of the Lord of Hosts will perform his promise.

#### REVIVALS OF RELIGION.

From the Recorder.

Dear Sir,—Although your paper, and others of similar character, have recently abounded in general notices of the revival of religion in various parts of the American Church; it seems desirable that some more particular accounts should appear, for the comfort and encouragement of those who, in this eventful day, are hoping, praying and “waiting for the consolation of Israel.” Such accounts, though necessarily imperfect, and far less interesting than the scenes which they describe, have ever been welcomed by all who have the cause of religion at heart; and have often been instrumental in diffusing the knowledge and love of *Him*, whose sovereign grace they record. If the reconciliation of one sinner to his offended, but merciful Sovereign, is a subject of grateful joy among the angels in heaven, we may confidently invite the attention of \*all them that fear God,” while we



"declare unto them what he hath done for *many* souls."

It is frequently observed that, when reviving his work in any particular church or society, the Lord chooses such a time, and such means and modes of operation, as may render "the excellency of his power" most admirably conspicuous. "In the midst of the years" of declension and darkness, he "makes known" his ability and readiness to answer prayer, and "in wrath remembers mercy." This remark has been eminently exemplified in the event, of which, (at the request of many witnesses and others,) I would now rear a simple but grateful monument.

At the close of the year 1815, the fourth church in Bridgewater was sunk into a state of deep declension and stupidity. During the faithful ministry of their first pastor, the Rev. John Porter, and of his colleague and successor, the Rev. Asa Meech, the spirit of grace and of supplication had been repeatedly poured forth; and, of the fruit of those revivals about 140 remained at the time of my ordination, Oct. 1812. Since that period the additions (but 8 in number) had been exceeded by the deaths and removals. Thus we were gradually "diminished and brought low," both in numbers and in graces. The conferences, which had formerly been frequent and interesting, were nearly discontinued. Experimental and practical religion had become a rare subject of conversation, even among those who professed to have an interest in it; and "the lust of the flesh, the lust of the eye, and the pride of life," the great "antitrinity of the world's worship," seemed making rapid advances toward an undisputed empire over us. But now the Great Head of the Church, who is ever mindful of that covenant, which his people are so prone to forget and violate, was pleased to bring us, as we trust, to consideration and repentance. Among the means employed for this purpose, we may notice the monthly *Concert of Prayer*, in which our church, about this time, united. While thus

attempting, in conjunction with so many of our brethren and sisters in this and other lands, to bring before the throne, of grace the affecting case of a "world" that "lieth in wickedness," we began to realize our own great need of those divine influences, which we had associated to implore. While we were endeavouring to "order the cause" of the benighted heathen before God, and "filling our mouths with arguments," drawn from the testimony of his word concerning the infinite value of immortal souls, the wonders of redeeming love, and the "exceeding great and precious promises" of the everlasting covenant; our own distinguishing privileges and peculiar responsibility rose solemnly to view; and we were led with increasing earnestness to pray that, while the Prince of Peace should ride forth among the distant nations, conquering and to conquer, in the cause of truth and meekness and righteousness, He would look in infinite mercy upon us, before whose sins against light and love, the guilt of the benighted Pagans seemed almost whitening into innocence.

A weekly meeting for prayer had been established by some of the brethren of the church about 20 years before, and was still attended, at the houses of the surviving associates in rotation. I had occasionally met with them, as I found it convenient: but, early in the last year, was impressed more than ever before with the duty and privilege of a more regular attendance; and resolved that nothing but the claim of paramount duty should prevent it. When this resolution was first enforced, I found but "two or three" of the praying company remaining. An aged father in Israel, (at whose house the meeting of that week was appointed,) his companion and daughter-in-law, together with one of the deacons, and two brethren of the church, composed our whole assembly. The severity of the weather might in part account for this, but not wholly. It was, in more respects than one, "a day of darkness, and of gloominess, a day of clouds and of

thick darkness;" and amidst the wintry blast which howled around our retired and humble oratory, we heard the "mourning" voice of "the ways of Zion."

But they had not long such occasion to mourn. In the course of a few weeks, our numbers had so increased, that private dwellings could not well accommodate us; and we accordingly resorted to a school house in the centre of the parish: and from this also, we were soon under the happy necessity of removing, to the house of public worship.

Some weeks previous to this, I was encouraged, by the appearance of increasing solemnity among the people, to renew the appointment of *Enquiry Meetings*, for the accommodation of those who might be disposed for free and familiar conversation on experimental religion. Such appointments had been formerly made, but were discontinued for want of attendants. An evening was publicly mentioned for a recommencement of them at my house, but I was suffered to pass it in sad and gloomy solitude.

On the ensuing Sabbath I stated the humiliating fact, and expressed my deep regret that, among so numerous a people, *none* appeared desirous to propose the all-important question, "What must I do to be saved?" In the hope, however, that this discouraging appearance might be in part accidental, the appointment was renewed; and on the stated evening in the following week, eleven anxious enquirers for the way to Zion presented themselves: and from week to week their number increased, until, early in the month of May, I found it necessary to divide the meeting, and devote one evening in the week to males and another to females. The number of each was about 50; of whom some, in each succeeding week, obtained joy and peace in believing. But the religious impressions were not confined to these, who were principally young persons. A deep solemnity seemed to pervade the whole parish. Conference meetings from

house to house were daily thronged with eager listeners to the word of Life; and the frequent calls of those who were solicitous for personal instruction or comfort, left me scarcely a solitary hour. In the months of April, May and June, the work was apparently at its height. Thrice on each Sabbath the place where prayer is wont to be made was occupied; and many, I trust, found it to be "none other than the house of God and the gate of Heaven." Nor could one religious meeting, on each day of the week, at all times satisfy the anxious minds of those, who had so recently discovered their alarming deficiency in the "one thing needful;" but frequently two or three conferences were appointed, in different parts of the parish, at the same time. Of course my attention was confined to one of them; but I learned from the brethren, that the most solemn and affecting interest prevailed in all. Many were found with the Psalmist on their lips, "Come and hear, all ye that fear God, and I will declare what he hath for my soul." "He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." "O taste and see that the Lord is good: blessed is the man that trusteth in him." Others, overpowered by their emotions, sunk down, as at their Saviour's feet, to bathe them with tears of mingled grief and joy; or stood, in most "expressive silence," amidst the circle of their friends, and "sighed and looked unutterable things:" while a third class were trembling beneath the awful sentence of the law, and crying to God out of those gloomy depths of guilt and despondency, where "the sorrows of death compassed them, and the pains of hell gat hold upon them."

In the ordinary intercourse of the people a corresponding seriousness was manifest; nor could the agricultural engagements of that busy season withdraw their attention from the great

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concern, which seemed to have gained almost an exclusive possession of their minds. Even those who were under no special or distinct impressions, were so far convinced of the reality and importance of religion, by what they saw and heard, that no open opposition was made. In every circle, conversation took a serious turn : and suggestions of evangelical truth seemed never out of place or out of season. So prevalent, indeed, was this seriousness of mind, that even the bustle and parade of military duty could not overcome it. I had anticipated the spring muster, with a degree of faithless solicitude ; well knowing how numerous and powerful the temptations attendant on such scenes. But my anxious fears were disappointed. The day was distinguished, not only by sobriety, but by deep solemnity. The bottle, that notorious and favorite inspirer of military ardor, was almost neglected ; the drum scarce obtained a listening ear : religion was the general topic of discourse ; and by sunset, (an almost unprecedented occurrence) the parade-ground and adjacent stores were left in peaceful silence.

Wednesday, June 19th, was set apart by the church, as a day of public thanksgiving to God for his wonderful works of grace among us : and the exercises of the afternoon and evening will long be had in sweet remembrance by many, I trust, who were the subjects and the shares of a joy unspeakable and full of glory.

The number of those who, during the year, expressed their hope in Christ, was supposed to be about 150. Many of these, however, dated their religious experience some years back. The number of males and females was nearly equal. Their ages are from 7 to 60. Eighty-three only have yet united themselves to the church. Of the rest, some are still engaged in anxious enquiry into their state and duty ; while others give us too much reason to fear that their "goodness" will prove like the "morning cloud and early dew."

The doctrines which have been em-

ployed by the Spirit, in effecting his merciful purposes toward us, are those ordinarily distinguished as "the doctrines of grace." The fall, and consequent corruption of mankind—the necessity of regeneration by the influences of the Holy Spirit—the sovereignty of God, in electing the subjects of those influences—redemption by the blood, and justification by the righteousness of a divine Mediator—together with the precepts and motives of piety and morality which his gospel presents—have been made the principal subjects of public discourse and private conference, not only by the writer of this article, but also by his neighboring brethren in the ministry ; to whom he would take this opportunity of renewing his grateful acknowledgement, of their abundant, faithful and successful labors among us in word and doctrine.

Concerning the effects of this revival on the conduct and character of the church, it becomes us to speak with diffidence : for doubtless, "in many things we offend, all ; and in all, come short of the glory of God." Yet I think it may be said, that, in general, they have been in some measure, evincive of the true tendency of those doctrines above mentioned ; and that the greater part of those, who have "subscribed with their hands unto the Lord, and surnamed themselves by the name of Israel," appear to have embraced the Saviour with that living, active, and purifying faith, which his gospel requires.

About 17 months have elapsed since the good work commenced among us ; and I am encouraged to hope that it is not yet at an end ; for though new instances of religious impression are not so frequent as formerly, there are still some promising appearances. Our meetings are frequent, and usually solemn ; and since we have still access to Him "who heareth prayer," and who "keepeth mercy for thousands," we cannot but hope that he will "revive us again, that his people may rejoice in him ;" and that there are yet many more among us, to whom that

gospel, which He has made them so solicitous to hear, will "come, not in word only, but also in power, and in the Holy Ghost, and in much assurance." I am, &c.

DANIEL HUNTINGTON.

North-Bridgewater, (Ms.) May 27, 1817.

An interesting revival of Religion has commenced, and is still progressing in *Hampden*, (Maine.) About thirty have recently been made hopeful subjects of divine grace, among whom are several members of the Academy, and a general solemnity prevails.

Another in *Penobscot*, under the missionary labours of Mr. Cornish, has brought upwards of twenty in connection with the church, and others are enquiring what they "shall do to be saved."

A pleasing concern for the interest of their souls, has also recently prevailed among the students in *Bluehill Academy*. Nine or ten it is charitably hoped have been born into a state of spiritual life, and chose that good part which shall not be taken from them.

There is a very considerable attention to religion in *Raymond, N. H.*—The 25th ult. 23 were received into the church, 33 received the ordinance of baptism, 10 were propounded, and the work continues. This reformation has taken place under the preaching of Mr. Baily; a missionary employed by "The Massachusetts Society for promoting Christian Knowledge."—*Reorder.*

Extract of a letter to the Editor of the *Christian Messenger* dated Auburn, N. Y. May 16, 1817.

"I wish you were here. This strong hold of satan, even Auburn, makes a noise. There is a trembling amongst us, a mighty shaking among the dry bones. We hope, we believe, that Jesus is here; the divine Spirit is operating on the hearts of this rebel people.

Both Young and old, men and mat-

rons, are with trembling and solicitude enquiring "what shall we do." Auburn never saw such a day. Christians pray, they agonize, they visit from house to house. Religion is the theme. An awful solemnity prevades all our religious meetings, which are now every evening in the week. Convictions are deep, and, in most cases of hopeful conversion, the work seems short. The new born soul, while it rejoices in its new world, rejoices with trembling; yet the converts are uncommonly bold and zealous for their new and blessed master. At our communion on the 4th inst. 14 were added to the Church. The work had then scarcely began as we hope. Within the last five days, it has spread with astonishing rapidity. Scoffers are alarmed, and constrained to cry out in the agony of distracted souls, "God be merciful to me a sinner." There are a number, we hope, born into the kingdom, within two or three days past. Son of God! O thou comforter of the Saints, have mercy on us. Divine Father, through thy interceding Son look still propitiously. Leave us not; but finish thy work here, in the conversion of all this people! And thy name shall have all the glory! Our pastor is a gentleman, peculiarly adapted to our situation—indeed, if we may be allowed to apply the simile he seems, as St. Paul did, when caught up to the third Heavens, not to know when in the body or out of the body. Few men surpass him in any thing great and good.

Two weeks ago, this church had in it but 14 male members, and probably they were the only praying men in the village. Now sinners pray. Young saints pray, and I entreat you, and all who love our Lord Jesus Christ and the precious souls of perishing fellow-mortals, to pray for us."

#### OBITUARY.

DIED—In this city, in a fit of the palsy, April 26th, Mrs. Mary Sloan, in the 69th year of her age.

She lived about 12 hours after she was taken,—was unable to speak, and, to



pearance senseless, during the whole time. How sudden the arrest! how quick the transition from time to eternity! But although the master of the house came suddenly, we trust she was not found sleeping. "Be ye also ready,—for in such an hour as ye think not, the son of man cometh."

Mrs. Sloan's husband, Capt. John Sloan, died in 1787.

Her father, Samuel Mansfield, Esq. was a respectable citizen, and High-Sheriff of the county of New-Haven.

Her mother and mother's mother, were esteemed persons of uncommon piety. Her mother was also a woman of considerable reading and understanding, and numbered, some of the most distinguished literary and religious men of the day in which she lived, among her particular acquaintance and friends.

She longed and prayed much to see the salvation of God in her children, and, although spared to a very advanced age, "died without the sight."

But, as he that soweth in tears shall reap in joy, not many years after her decease, most of her children and children's children, became hopefully pious and made public profession of their faith in Christ. "When I call to mind the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also."—Paul to Timothy.

"I will pour my spirit upon thy seed, and my blessing upon thine offspring; One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."—Jehovah to the descendents of Jacob.

Mrs. Sloan was well disposed and well informed, agreeable in her person and accomplished in her manners. She was naturally sociable and cheerful—ever minded her own business and rejoiced in the happiness of others,—was steadfast with God and kept covenant with men; and (which becometh women professing godliness,) adorned the doctrine of God her Saviour in all things—"declining neither to the right hand nor to the left." She loved to converse on religious subjects, and took great delight in attending on the institutions and ordinances of christianity. Mrs. Sloan was liberal on principle, and always had something ready to give for charitable uses. But a short time before her last attack, she offered, of her own accord, to give a dollar toward the support of schools and missionaries among the Cherokee Indians; and the person to whom she expressed this benevolent desire was calculating to call to receive the generous donation the very day on which she was informed that death had prevented the execution of the commendable deed.

Our esteemed friend, with all her intrin-

sic excellence and active virtues, is now no more. But, though dead, she yet speaketh. O, let her not speak in vain! Let us go and do likewise; be followers of her wherein she was of Christ—followers of them who through faith and patience inherit the promises. And forever blessed will be that servant whom his Lord, when he cometh, shall find so doing. Amen.

ANOTHER CONVERTED JEW.

From the London Jewish Expositor. }  
March 1817. }

Account of the Conversion of Solomon Joseph.

Bury St. Edmunds, March 12, 1803.

The Gospel of late, in this place has been attended with great success. Accessions to our church have been numerous, and the sweet influence of vital religion increasingly felt by us all. Among other instances, is a Prussian Jew, of the name of Solomon Joseph, who had been in this kingdom upwards of thirty years, and three or four of them resident in this town.

From the earnest and repeated intreaties of his wife, who is a serious Christian, he was induced, near twelve months ago, to hear among us the glorious gospel of God our Saviour. The subject to which our esteemed pastor, [the Rev. Charles Dewhirst,] was providentially directed at that time, was founded on Hebrews xiii. 10—13.—After his first attendance, he began to suspect his own religion, and was influenced to pray that "God Almighty would lead him into what was truth." From that time he omitted no opportunity of attendance. The light he gained into Christianity was rapid: especially as our beloved minister was expounding the Acts of the Apostles. Hearing a discourse in the month of January, upon the conversion of Lydia, and her public profession of Christianity: he waited upon Mr. Dewhirst the following day, to declare what God had done for his soul, and express his desire of being baptized. The interview was pleasing and affecting; the account which he gave of his conversion was simple, clear and striking. After this, he was

waited on by a number of Christian friends, who were more than satisfied with the account he gave. On the first Sunday in March he was baptized, when, before a numerous and crowded audience, the service was conducted in the following manner: After singing, Mr. Dewhirst offered up a solemn prayer; then delivered an introductory discourse,—after which the following questions were proposed.—

“Solomon Joseph, as your parents were Jews, and as you were educated in the Jewish principles, what induced you to embrace the Christian faith? What are your reasons for believing that Jesus of Nazareth was the Son of God? As you know, that you are a guilty condemned sinner, according to the law of Moses, how do you expect to be saved?”

To these he made very satisfactory replies, and was then baptized, according to the mode used in the independent churches. Immediately after his baptism, he was unanimously admitted a member of the church: and then Mr. Dewhirst addressed him, upon his public profession of Christianity,—the church of which he had become a member,—and the surrounding audience; concluding by prayer, for the extension of the Redeemer's Kingdom. Through the whole service, which was near two hours, solemnity filled the place, and at particular seasons, the congregation was much affected.

In the evening, an appropriate sermon was preached, by the Rev. W. Hickman, of Wattisfield, from John xxi. 15.

#### *Bedford Auxiliary Bible Society.*

A Society was instituted in Bedford County, Virginia, on the 12th May, Auxiliary to the American Bible Society. The officers chosen for the ensuing year are

Col. John Watts, *President.*

Rev. James Turner, *Corres. Sec'y.*

M. Graham, *Recording Secretary.*

If every 20th person in the United States were to contribute one cent a week for benevolent purposes, it would amount to two hundred and sixty thousand dollars annually.

For the Religious Intelligencer.

#### *Thoughts on the latter part of the 4th Chapter of Job.*

In the deep visions of the night,  
When God to man, instruction sends,  
A Spirit past before my sight,  
And near my couch it's flight it bends.

Deep chills of fear my limbs o'erspread,—  
The locks upon my temples rose;  
And mid that awful pause of dread,  
I saw those glowing lips unclose.

“Shall man,—the being of the dust,  
The tenant of a mouldering clod,—  
Shall mortal man be pure or just,  
And dare the presence of his God?”

The loftiest mid the seraph band,  
Are weakness when compared to him;  
And when before his throne they stand,  
Their brows are veil'd,—their lustre dim.

Then let no creature of the clay,  
Presume of majesty to tell,—

Frail as the worm he moves to day,  
To morrow shares his narrow cell.

H.

#### *Anecdote.*

With what success, under the divine blessing, Christian Instruction may be given to African Slaves is shewn in the following anecdote:

A gentleman walking one day amongst his plantations, perceived some peas growing between the rows of canes that were quite ripe. Knowing that the Slaves were short of food, from the little time which they were allowed for the cultivation of their patches of land, he called to one of them who was near him, and asked him, why he did not take those peas. “They are not mine,” answered the slave. “Oh, fellow!” replied the master, in reference to the known propensity of these people, “every thing is yours that you can lay your hands on!” “No, Massa,” rejoined the slave, “negro who pray, no thief!” The planter was struck with astonishment. “What have I been about,” exclaimed he, “not to let the Missionaries come upon my estate!” He immediately sat down and wrote a note to a Missionary who resided in the neighbourhood, desiring him to come and preach to his negroes whenever he pleased.